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COMMUNICATIONS.
A Consecrated Minister.

I understand a consecrated minister to be one devoted to his calling, one who makes the preaching of the gospel, especially his life-work, and who will make personal sacrifice, and undergo self-denial for the accomplishment of his purpose. But, suppose it is inexpedient for him to preach only one or two sermons a week? Must he sit down in idleness, or act the "gentleman of leisure," while he lives a shrouded, dwindling life on account of a meagre support? To be one who pulls off his coat and goes to bed, or who sits in the school room, or to any other useful business—is he not as thoroughly consecrated as the other? Those with little energy in their composition, might suspect that there are some ministers who are more consecrated to their salaries than to anything else. I have seen preachers who preached once or twice a week, and, perhaps studied an hour or two a day, and spent the balance of the time loafing about town, or engaged to work the garden, or cut a fire of wood. I did not say Baptist preachers. Such men would doubtless think that their talents are not appreciated, and they dwell on it and move on. They are of the order that "God will help those who help themselves," and it sometimes happens that God's blessing rests on the same principle. I know the gift of Bro. Scarborough, of Kansas, who has the pastoral care of three churches and eighteen acres of ground. This has the ring of the true metal, and shows him to be one of the most consecrated preachers in the State, and I have no fears for his success. The arguments heretofore have all been on one side of this question, and the churches have had their opportunity held up to the world, until I think it time that a few "heavens" were extracted and laid aside during all this "modern" gathering. As a rule, church members are poor folks, in this country especially, and while it is true that by a united effort of membership almost all of our churches could do better than they do, still it is a sad fact that many of them do not. The members must do their duty, set an example of self-denial, and the churches will more likely rally to their support. If they are consecrated to the work, let them labor to make that work effective. There is a demand all over the country for Sabbath-school teachers in the public as well as private schools. A wide field for usefulness is open to our educated preachers in this channel, and more of them should avail themselves of it. A man can teach a school and preach too, and be a better preacher at the same time than the one who tries to do both, through the world on a half support, else under a load of debt. I guess that nine-tenths of the preachers who read this, will object, and say that there is no other business compatible with the duties of a consecrated minister. So let us look around for examples. Where will we find better posted preachers, or better pastors, than Brethren Sellers, Gordon, Lowrey, Webb, etc., teachers? Or Bro. Hewitt, who represents a farm and a mill, or a large number who are farming or engaged in other useful callings to assist in their support. By the way, I know some others of preachers, who are still very acceptable preachers. Give us more of such men, so fully consecrated that, like Paul, they are willing to be found laboring and working with their own hands, rather than that the gospel should be hindered. Next to piety and good sense, a preacher needs energy. This will not only insure his success in the pulpit, but will also insure a temporal support—if not from the churches, from somewhere else. There are a few preachers that will afford a minister a support, but it should be observed at the same time that such churches always afford him ample employment too, in looking after and caring for the flock. Of these I make no complaint, but would that their number was multiplied by hundreds. I only complain of those who will not preach because they work. It is the duty of preachers, as well as all other men, to see that their families have a decent support. If the churches they serve do not give it to them, they should trust in God, and go to work. It is the heart that should be consecrated to the ministry—not especially the body. After at least forty years of observation, I conclude that some of the most consecrated men that I have ever known, were those who managed a farm, taught school, or did other things which kept them out of debt, and enabled them to live independent. For when the churches failed to supply their wants, they have had something to fall back to.

and thus they have kept steadily forward in their work as gospel ministers. And the blessings of God have seemed to rest upon the labors of such men, more than upon those who were too consecrated to follow Paul's example of working with his own hands. My position is simply this: every preacher should be, in heart, consecrated to his work. He should preach, but if the churches fail, from inability or otherwise, to furnish him a competent support, and his preaching does not employ his whole time, then he should make his unemployed time available in some way to assist in his temporal support. To be a consecrated preacher does not necessarily mean that a man must abstain from all other employments. Under the existing financial embarrassment of the country, our churches, as a rule, cannot give their pastors a full support, and it is reckoning in vain to expect it. The burdens must be divided; sacrifices must be made on both sides, and self-denial become mutual. Let all try to avoid extremes and to keep things on a just and equal balance. Let preachers and church members too, be more consecrated to their respective duties, that grumbling may cease, suffering be avoided, and the gospel be not hindered.

J. M. MARTIN.

The Redeemer.

The subject of the redemption is the grandest theme that ever claimed the attention of man. That God should not the angels that sinned, but reserved them in chains of darkness forever, and yet devised a plan by which fallen man could be just with God is a mystery past our comprehension. How severe, then, must be the punishment of those who neglect so great salvation!

Were an earthly prince to leave his father's court, and go out among his father's subjects, and spend his life in laboring for their good, he would justly be entitled to the admiration of every one, and his name would be enrolled on the list of fame as one of the greatest philanthropists the world ever saw. But that Christ, the Prince of Heaven, should have His Father's glittering court on high, and all the angels of heaven at His command, and come to earth, deluged as it is with crime and blood, and taking His abode with men of polluted hearts, men who had rebelled against Him; that He should, for thirty-three long years, bear, uncomplainingly, the weaknesses and prejudices of that people; that He should exchange a life of unalloyed felicity for one of poverty, suffering, temptation and pain; and at last, suffer death, a cruel death, for a nation that had brought its own punishment upon it, is a mystery which the cycles of eternity will doubtless fail to solve. It is a mystery that the angels desire to look into. The ark of the covenant was represented with a golden cherub on each end of the mercy-seat which surmounted the ark, facing inward, and bending down over the ark, as if longing, with the most eager desire, to gaze into the mysteries of Providence.

It was the love of Christ that caused Him to endure all these things. "Hereby perceive we the love of God, because He laid down His life for us," but His "love passed knowledge," and its breadth, its length, its depth, and its height cannot fully be comprehended in this, and in reflecting on the subject, we can very appropriately adopt the language of the poet, "I'm lost in wonder, love and praise."

Christ's mission to earth was indeed one of mercy and benevolence. He traveled footsore and weary, perhaps, over the land of Palestine, teaching in the synagogues, by the sea-side, on the mountain-top, anywhere where the people would assemble to hear Him, and everywhere healing the sick, raising the dead, giving sight to the blind, and hearing to the deaf. He ever went about doing good. Early in life He began to do about His Father's business, and during all His subsequent career, He ever manifested His working, self-denying spirit. He was, indeed, the greatest philanthropist the world ever saw.

With the utmost patience, he endured hunger, thirst, the weakness of His own disciples, and the mockings of wicked men. So spotless was His character, that it commanded even the respect of Rome, an avowed infidel. Speaking of Christ, he says, "What sweetness! What purity in His manners! What an affecting gracefulness in His instructions! What sublimity in His maxims! What profound wisdom in His discourses! What presence of mind, what sagacity and propriety in His answers! How great the command over His passions! Where is the man, where the philosopher, who could so live, suffer and die, without weakness and without ostentation?"

He was indeed a perfect man. He was God manifest in the flesh. But how is He rewarded for the sacrifices He has made, and the blessings He has conferred? In imagination, go view the strange and motley throng in Pilate's hall. Hear their blasphemous words against the meek and lowly Jesus. See Him as He slowly ascends Calvary's height, and the heavy cross upon His shoulders, and the cruel thorns piercing His tender brow. Behold Him as the Roman soldiers nail Him to that cross, and then, while the sins of the whole are heaped upon Him, see their cruel mockings, hear their insulting words. No wonder, then, that some saints burst forth in Heaven's glad song of "Blessing and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

GEORGIA A. DEES.
May 22, 1878.
Agencies—First Objection.
CRAWFORDVILLE, MISS.
"I object to agencies because they materially interfere with the work of pastors, deacons and members." The respective duties of these three are clearly defined and well understood. There is something so beautiful and attractive in the simple piece of machinery—a church of Christ. The Elder feeds the flock, and leads them into active labor for Jesus; the deacons attend to the financial matters, and the membership, instant in season and out of season in every good work and word, worship God in giving *stately and regularly* of their substance to the Lord, to be used in the advancement of His cause, in every way the judgment of the whole should indicate. Thus, working, each in his respective sphere, yet, in the most perfect cooperation, the highest point of efficiency is reached in church efficiency. The pastor is encouraged to make new plans from year to year; the deacons' duties become less unpleasant and onerous each succeeding year, while the membership are delighted to find that their willingness and ability to give, is gradually increased. Thus, the church becomes, under God, the grandest power on earth, and is led by the "Mighty Conqueror" as He goes forth conquering and to conquer, to the grandest victories. This is the plan which "Infinite Wisdom" did institute; and the experience of centuries has proven the wisdom of the plan. We may rest assured that anything which can be shown to interfere with this plan, is wrong and should be abandoned. We take but a superficial view of the matter, when we look to the church to be simply as a *giving machine*. It was intended by the Founder of the church that the faithful performance of all its duties would lead to a grand development in the Christian life; and cause all God's children to grow in grace—grow from babes to men and women in Christ Jesus our Lord. Then, a plan which interferes with this great work, not only prevents contributions to the Lord, but actually hinders the membership in their development in the divine life. Now for the interference:

Suppose we take a church in good working order, having all its plans laid, the pastor and deacons leading the way, and encouraging the membership by teaching and practicing, and the membership all alive with their plans for giving to all the denominational enterprises, and working up to them. At this juncture of affairs, an agent appears upon the scene. With that address which was the means of his appointment as agent, he presents his cause, and urges it so eloquently, that the membership have all their plans broken into, by giving more than they felt they ought; the deacons find the membership unwilling to respond to their calls, and the pastor finds all his plans broken into; the deacons discouraged, and their membership generally disconcerted. No longer is there any hope of having a regular, well-laid scheme or plan for that year. All work, the balance of the year, in a fitful, hap-hazard way, and instead of a beneficial influence growing out of their giving through the year, it has had an opposite effect. Soured and discouraged they can have no heart to lay any plans for the incoming year, but trust to getting through the year the best they can, hoping to see as few agents as possible. My experience has proven this to be true. I admit that a few well-developed members are always ready, and the injurious effect of agencies does not affect them so seriously, but upon the mass of our membership, I am certain that they are seriously injured; and the best of our members find it almost impossible to have a systematic plan of giving.

R. N. HALL.
He has so richly won to His Father, and shall himself be subject to Him that put all things under Him, that God may be all in all. Then when Christ shall look round on the innumerable multitude which He has redeemed out of the earth, as Isaiah says, "He shall be satisfied." O Thou glorious King! when we muse on the sacrifices Thou hast made, the sufferings Thou hast endured, and the victories Thou hast achieved, "we are lost in wonder, love and praise." Throughout life's little day, it will be our sweetest privilege to praise Thee, and when our tongues are eloquent no longer on earth, in Heaven's glad song of "Blessing and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

But shall this be His only reward for thus pouring out His soul unto death? No, indeed. For it is written, "He must reign until He hath put all enemies under His feet." His exaltation shall be glorious, for, as a mighty warrior, He has gone forth conquering, and He shall return, wearing His many crowns, with the appellation, "King of kings and Lord of lords." Then at last He shall deliver up the kingdom which

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The Title "Reverend."

Editor Record:—
I have several times in my life, seen weak attempts in newspapers to condemn the use of the title "Reverend," applied to ministers of the gospel. Now, it is very pleasant to me to see some persons, who are proud of their humility to thus advertise themselves as opposed to high-sounding titles, and get a little notoriety by their quibbling over the use of a word. I have seen some of these persons, who are proud of their humility to thus advertise themselves as opposed to high-sounding titles, and get a little notoriety by their quibbling over the use of a word. I have seen some of these persons, who are proud of their humility to thus advertise themselves as opposed to high-sounding titles, and get a little notoriety by their quibbling over the use of a word.

Let us notice first the meaning of the term. I quote from Webster's large, unabridged "American Dictionary," published in 1828: "Reverend: 1. Worthy of reverence; entitled to respect mingled with fear and affection; as a reverend and gracious senator; 'a reverend sire among them came.' This epithet, I believe, never applied to the Supreme Being; etc., etc. 2. A title of respect given to the clergy or ecclesiastics; etc., etc."

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to know whether Saturday or Sunday should be observed by Christians, and whether it is right, according to the notion of a certain Baptist preacher, to observe Saturday as a day of rest, and Sunday for the business of preaching. And he adds: "I hope you will not stop till this subject is properly before your readers." For want of time yourself, you request, in an appended note that I "meet this subject from a Bible standpoint." What law did Christ make concerning the Sabbath? I did not understand that during His sojourn on earth in the flesh, He made any law on the subject; but He severely rebuked the Pharisees for their affectation of an extremely high regard for the Sabbath. While excessively wicked themselves, they condemned Him for performing miracles of mercy, and His disciples for satisfying their hunger, on that day. Our Savior undoubtedly observed the Jewish Sabbath, the seventh day of the week, or Saturday, as the day of rest; for it was His institution. He said himself, "The Son of man is Lord also of the Sabbath;" and he came to fulfill the law, not to destroy it.

The word Sunday, so far as I know, does not occur in the Bible. It is of Saxon derivation, and is supposed to signify the day which our heathen forefathers dedicated to the sun, and on which, perhaps, they worshipped that luminary. But by universal consent Sunday now means the Lord's Day, or what is commonly called the Christian Sabbath, or, as the Quakers prefer to call it, First Day.

If Christ made no change in regard to the Sabbath—by what name apostles make any change? The Savior sanctified the first day of the week by rising on that day from the dead, and thus bringing life and immortality to light; and afterwards, on the first day of the week, He miraculously appeared to His disciples, saying, "Peace be unto you," and showing them His hand and side. It is thought probable that the day of Pentecost, on which the wonderful outpouring of the Holy Spirit took place, was the first day of the week. The disciples of Jesus (Acts 20) assembled together on bread (celebrate the Lord's Supper), and Paul preached to them, ready to depart on the morrow. He did not go ten or fifteen miles on his journey the same day after preaching. Paul did not believe in unnecessary Sunday traveling. It was a habit of the churches Galatia, and of Corinth, under Paul's official instruction, to meet regularly for worship on the first day of the week, and he commanded that on every first day (Sunday), every member of every one of those churches should lay by "him" (and here I presume in store a contribution for worthy objects. It was on the Lord's day that John was in the Spirit, and had his remarkable vision of the seven golden candlesticks. On authority of these facts Christians generally (almost universally) have concluded that it is pleasing to the Savior, and therefore their duty, that they should regard the Jewish Sabbath as having had its day, like other Jewish observances, and hold the first day of the week sacred as the Lord's Day, the day of rest, or the Christian Sabbath. It is true that the apostles observed, with other Jews the Jewish Sabbath, but it does not seem to me that they did so from a special regard to it as the Sabbath, to the exclusion of the first day. At Antioch, in Pisidia, Paul preached on one Sabbath, and was requested by the Gentiles to repeat it the next Sabbath, or Saturday, which I presume he did. Paul, as his manner was, reasoned with the Jews out of the Scriptures *three Sabbath days* in the synagogue at Thessalonica; and he preached at Philippi by a river where prayer was wont to be made on the Sabbath (Saturday) and baptized. I presume that Paul, and other Christian preachers of his day, held the first day of the week in no less regard because it was convenient for them to find Saturday congregations to preach to; but I see nothing in the Scriptures showing that they regarded Saturday peculiarly as a rest day, and Sunday as a day of ministerial labor. I presume they labored in preaching and other religious exercises on Sunday and Saturday and every other day, when they saw opportunity of doing good; and if they chose, among Jews, to pay particular respect to their Sabbath, it was doubtless from motives of innocent policy, to win them to Christ, and not of hypocrisy.

A grand feature of the Sabbath institution, that God has thus regularly set apart one-seventh of our time for rest from labor, for man and beast; and for a religious rest for man, for He calls it His day, not ours; and He commanded His people to worship Him on that day, and not to follow their own business or pleasure.

Let us hush all this nonsense about the things which spring up and die in a night, and study the things that are worthy of sober thought.

W. E. TYNES.
The Christian Sabbath, or the Jewish?

Editor Record:—
In your paper of the 28th March, I find a letter from Bro. R. N. Crawford, of Summit, Miss., who says, "I want light on the subject of Christ's law about the Sabbath." He wishes

to know whether Saturday or Sunday should be observed by Christians, and whether it is right, according to the notion of a certain Baptist preacher, to observe Saturday as a day of rest, and Sunday for the business of preaching. And he adds: "I hope you will not stop till this subject is properly before your readers." For want of time yourself, you request, in an appended note that I "meet this subject from a Bible standpoint." What law did Christ make concerning the Sabbath? I did not understand that during His sojourn on earth in the flesh, He made any law on the subject; but He severely rebuked the Pharisees for their affectation of an extremely high regard for the Sabbath. While excessively wicked themselves, they condemned Him for performing miracles of mercy, and His disciples for satisfying their hunger, on that day. Our Savior undoubtedly observed the Jewish Sabbath, the seventh day of the week, or Saturday, as the day of rest; for it was His institution. He said himself, "The Son of man is Lord also of the Sabbath;" and he came to fulfill the law, not to destroy it.

And yet the Savior teaches that we should find our pleasure in doing works of "necessity and mercy" on the Sabbath; and generally, that Christians should not regard themselves in a ritualistic way, as slaves to the Sabbath day; for He says that the Sabbath was made for man, not man for the Sabbath. I will not say that those Christians who observe Saturday instead of Sunday are guilty of sin in so doing, because I do not know it positively from the Bible, and I do not know their motives; but I think it would be adding to the Divine law, to require as a duty that we should observe Saturday as a day of rest, and Sunday as a day of worship. God has given us one day specially for rest and worship.

MAT LYON.
A Call to the Ministry.

"If a man desire the work of a high-priest, he desired a good work."—Paul.

The word *desire*—*epithymeo*—expresses that eager craving a hungry person may have for food. It is used to express any strong desire whatever.

When applied to the ministry, it denotes a *special desire* to preach the gospel; a kind of *fire* kindled in the heart that cannot be ignored or extinguished.

The term Bishop must be understood to signify, not a spiritual Lord, but simply a Christian pastor—a teacher of good things—a preacher of the gospel of the Son of God.

A call to the ministry must be considered as two-fold—*Divine* and *ecclesiastical*.

Every man must be his own judge of the former, for no one else can know the desires or motives that fill the heart. If the *desire* to preach be influenced by a prospect of ease, affluence, or applause, or in any way promotive of self, we may know it is not of God. If the heart be filled with the *deepest* concern to glorify God and promote the salvation of men, to the exclusion of self, we may know it is of God:

1. Those whom God calls have a *blissful* life. He calls none whose *present* interest is to do good manifests itself in those whom God calls to the ministry.

3. Aptness to teach" characterizes those whom God calls. A man may have a *desire* which he may think arises from the purest motives; and having no ability—"aptness to teach"—he is certainly not called of God. "Aptness to teach" is a question which the preacher *dare* not undertake to decide himself, but it must be decided by those with whom he stands connected.

When a church invites one to minister to them in holy things, it is proof that they think him qualified, and it should be a matter of encouragement to him to work for the Master.

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